

THE AFRICAN REPOSITORY

VOL. LXVI.

JULY, 1890.

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The American Colonization Society.

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I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of———dollars.

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EMIGRATION TO LIBERIA

So numerous have the applications become, that THE AMERICAN COLONIZATION SOCIETY will hereafter give the preference, all other things being equal, to those who will pay a part of the cost of their passage and settlement in Liberia. Persons wishing to remove to that Republic should make application, giving their name, age and circumstances, addressed to William Coppinger, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

THE AFRICAN REPOSITORY,

Published quarterly by THE AMERICAN COLONIZATION SOCIETY, is intended to record the Society's proceedings, and all movements for the civilization and evangelization of Africa. It is sent, without charge, when requested, to the officers of the Society and of its Auxiliaries, to life members and to annual contributors of ten dollars and upwards to the funds of the Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Orders or remittances for it should be sent to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms, Washington, D. C.

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THE AFRICAN PROBLEM, AND THE METHOD OF ITS SOLUTION.*

I am seriously impressed with a sense of the responsibility of my position to-night. I stand in the presence of the representatives of the great organization which seems first of all the associations in this country to have distinctly recognized the hand of God in the history of the Negro race in America—to have caught something of the meaning of the Divine purpose in permitting their exile to and bondage in this land. I stand also in the presence of what, for the time being at least, must be considered the foremost congregation of the land—the religious home of the President of the United States. There are present, also, I learn, on this occasion, some of the statesmen and law makers of the land.

My position, then, is one of honor as well as responsibility, and the message I have to deliver, I venture to think, concerns directly or indirectly the whole human race. I come from that ancient country, the home of one of the great original races, occupied by the descendants of one of the three sons to whom, according to Biblical history, the whole world was assigned—a country which is now engaging the active attention of all Europe. I come, also, from the ancestral home of at least five millions in this land. Two hundred millions of people have sent me on an errand of invitation to blood relatives here. Their cry is, "Come over and help us," And I find among hundreds of thousands of the invited an eager and enthusiastic response. They tell me to wave the answer across the deep to the anxious and expectant hearts, which, during the long and weary night of separation, have been constantly watching and praying for the return—to the Rachels weeping for their children, and refus-

*The Annual Discourse delivered at the Seventy-First Anniversary of the American Colonization Society, in the Church of the Covenant, Washington, D. C., January 19, 1890. By Edward W. Blyden, LL. D. Acts 16:9. Published by Request.

ing to be comforted because they are not—they tell me, “Wave the answer back to our brethren to hold the fort for we are coming.” They have for the last seventy years been returning through the agency of the Society whose anniversary we celebrate to-night. Some have gone every year during that period, but they have been few compared to the vast necessity. They have gone as they have been able to go, and are making an impression for good upon that Continent. My subject to-night will be, *THE AFRICAN PROBLEM, AND THE METHOD OF ITS SOLUTION.*

This is no new problem. It is nearly as old as recorded history. It has interested thinking men in Europe and Asia in all ages. The imagination of the ancients peopled the interior of that country with a race of beings shut out from and needing no intercourse with the rest of mankind—lifted by their purity and simplicity of character above the necessity of intercourse with other mortals—leading a blameless and protracted existence and producing in their sequestered, beautiful, and fertile home, from which flowed the wonderful Nile, the food of the Gods. Not milk and honey but nectar and ambrosia were supposed to abound there. The Greeks especially had very high conceptions of the sanctity and spirituality of the interior Africans. The greatest of their poets picture the gods as vacating Olympus every year and proceeding to Ethiopia to be feasted by its inhabitants. Indeed, the religion of some portion of Greece is supposed to have been introduced from Africa. But leaving the region of mythology, we know that the three highest religions known to mankind—if they had not their origin in Africa—were domiciled there in the days of their feeble beginnings, Judaism, Christianity, and Mohammedanism.

A sacred mystery hung over that Continent, and many were the aspirations of philosophers and poets for some definite knowledge of what was beyond the narrow fringe they saw. Julius Cæsar, fascinated while listening to a tale of the Nile, lost the vision of military glory. The philosopher overcame the soldier and he declared himself ready to abandon for a time the alluring fields of politics in order to trace out the sources of that mysterious river which gave to mankind Egypt with her magnificent conceptions and splendid achievements.

The mystery still remains. The problem continues unsolved. The conquering races of the world stand perplexed and worried before the difficulties which beset their enterprise of reducing that Continent to subjection. They have overcome the whole of the Western Hemisphere. From Behring Straits to Cape Horn America has submitted

to their sway. The native races have almost disappeared from the mainland and the islands of the sea. Europe has extended her conquests to Australia, New Zealand, and the Archipelagos of the Pacific. But, for hundreds of years, their ships have passed by those tempting regions, where "Afric's sunny fountains roll down their golden sands," and though touching at different points on the coast, they have been able to acquire no extensive foothold in that country. Notwithstanding the reports we receive on every breeze that blows from the East, of vast "spheres of influence" and large European possessions, the points actually occupied by white men in the boundless equatorial regions of that immense Continent may be accurately represented on the map only by microscopic dots. I wish that the announcements we receive from time to time with such a flourish of trumpets, that a genuine civilization is being carried into the heart of the Dark Continent, were true. But the fact is that the bulk of Central Africa is being rapidly subjected to Mohammedanism. That system will soon be—or rather is now—knitting together the conquerors and the conquered into a harmonious whole; and unless Europe gets a thorough understanding of the situation, the gates of missionary enterprise will be closed; because, from all we can learn of the proceedings of some, especially in East Africa, the industrial *regime* is being stamped out to foster the militant. The current number of the *Fortnightly*, near the close of an interesting article on "Stanley's Expedition," has this striking sentence; "Stanley has triumphed, but Central Africa is darker than ever!"

It would appear that the world outside of Africa has not yet stopped to consider the peculiar conditions which lift that Continent out of the range of the ordinary agencies by which Europe has been able to occupy other countries and subjugate or exterminate their inhabitants.

They have not stopped to ponder the providential lessons on this subject scattered through the pages of history, both past and contemporary.

First. Let us take the most obvious lesson as indicated in the climatic conditions. Perhaps in no country in the world is it so necessary (as in Africa) that the stranger or new comer should possess the *mens sana in corpore sano*—the sound mind in sound body; for the climate is most searching, bringing to the surface any and every latent physical or mental defect. If a man has any chronic or hereditary disease it is sure to be developed, and if wrong medical treatment is applied it is very apt to be exaggerated and often to prove

fatal to the patient. And as with the body so with the mind. Persons of weak minds, either inherited or brought on by excessive mental application or troubles of any kind, are almost sure to develop an impatience or irritability, to the surprise and annoyance of their friends who knew them at home. The Negro immigrant from a temperate region sometimes suffers from these climatic inconveniences, only in his case, after a brief process of acclimatization, he becomes himself again, while the white man never regains his soundness in that climate, and can retain his mental equilibrium only by periodical visits to his native climate. The regulation of the British Government for West Africa is that their officials are allowed six months leave of absence to return to Europe after fifteen months' residence at Sierra Leone and twelve months on the Gold Coast or Lagos; and for every three days during which they are kept on the coast after the time for their leave arrives, they are allowed one day in Europe. The neglect of this regulation is often attended with most serious consequences.

Second. When we come into the moral and intellectual world it would seem as if the Almighty several times attempted to introduce the foreigner and a foreign civilization into Africa and then changed His purpose. The Scriptures seem to warrant the idea that in some way inexplicable to us and incompatible with our conception of the character of the Sovereign of the Universe, the unchangeable Being sometimes reverses His apparent plans. We read that "it repented God," &c. For thousands of years the northeastern portion of Africa witnessed a wonderful development of civilization. The arts and sciences flourished in Egypt for generations, and that country was the centre of almost universal influence; but there was no effect produced upon the interior of Africa. So North Africa became the seat of a great military and commercial power which flourished for 700 years. After this the Roman Catholic Church constructed a mighty influence in the same region, but the interior of the Continent received no impression from it.

In the fifteenth century the Congo country, of which we now hear so much, was the scene of extensive operations of the Roman Catholic Church. Just a little before the discovery of America thousands of the natives of the Congo, including the most influential families, were baptized by Catholic missionaries; and the Portuguese, for a hundred years, devoted themselves to the work of African evangelization and exploration. It would appear that they knew just as much of interior Africa as is known now after the great exploits of Speke and Grant and Livingstone, Baker and Cameron and Stanley. It is said that

there is a map in the Vatican, three hundred years old, which gives all the general physical relief and the river and lake systems of Africa with more or less accuracy; but the Arab geographers of a century before had described the mountain system, the great lakes, and the course of the Nile.

Just about the time that Portugal was on the way to establish a great empire on that Continent, based upon the religious system of Rome, America was discovered, and, instead of the Congo, the Amazon became the seat of Portuguese power. Neither Egyptian, Carthaginian, Persian, or Roman influence was allowed to establish itself on that Continent. It would seem that in the providential purpose no solution of the African problem was to come from alien sources. Africans were not doomed to share the fate of some other dark races who have come in contact with the aggressive European. Europe was diverted to the Western Hemisphere. The energies of that conquering race, it was decreed, should be spent in building up a home for themselves on this side. Africa followed in chains.

The Negro race was to be preserved for a special and important work in the future. Of the precise nature of that work no one can form any definite conception. It is probable that if foreign races had been allowed to enter their country they would have been destroyed. So they were brought over to be helpers in this country and at the same time to be preserved. It was not the first time in the history of the world that a people have been preserved by subjugation to another people. We know that God promised Abraham that his seed should inherit the land of Canaan; but when He saw that in their numerically weak condition they would have been destroyed in conflicts with the indigenous inhabitants, he took them down to Egypt and kept them there in bondage four hundred years that they might be fitted, both by discipline and numerical increase, for the work that would devolve upon them. Slavery would seem to be a strange school in which to preserve a people, but God has a way of salting as well as purifying by fire.

The Europeans, who were fleeing from their own country in search of wider areas of freedom and larger scope for development, found here an aboriginal race unable to co-operate with them in the labors required for the construction of the material framework of the new civilization. The Indians would not work, and they have suffered the consequences of that indisposition. They have passed away. To take their places as accessories in the work to be done, God suffered the African to be brought hither, who could work and would

work, and could endure climatic conditions of a new southern country, which Europeans could not. Two currents set across the Atlantic towards the west for nigh three hundred years—the one from Europe, the other from Africa. The one from Africa had a crimson color. From that stream of human beings millions fell victims to the cruelties of the middle passage, and otherwise suffered from the brutal instincts of their kidnappers and enslavers. I do not know whether Africa has been invited to the celebration of the fourth anniversary of the discovery of America, but she has quite as much reason, if not as much right, to participate in the demonstration of that occasion as the European nations. Englishman, Hollander, and Huguenot, Nigritian and Congo came together. If Europe brought the head, Africa furnished the hands for a great portion of the work which has been achieved here, though it was the opinion of an African chief that the man who discovered America ought to have been imprisoned for having uncovered one people for destruction and opened a field for the oppression and suffering of another.

But when the new Continent was opened Africa was closed. The veil, which was being drawn aside, was replaced, and darkness once more enveloped the land, for then not the *country* but the *people* were needed. They were to do a work elsewhere, and meanwhile their country was to be shut out from the view of the outside world.

The first Africans landed in this country in the State of Virginia in the year 1619. Then began the first phase of what is called the Negro problem. These people did not come hither of their own accord. Theirs was not a voluntary but a compulsory expatriation. The problem, then, on their arrival in this country, which confronted the white people was how to reduce to effective and profitable servitude an alien race which it was neither possible nor desirable to assimilate. This gave birth to that peculiar institution, established in a country whose *raison d'être* was that all men might enjoy the "right to life, liberty, and the pursuit of happiness." Laws had to be enacted by Puritans, Cavaliers, and Roundheads for slaves, and every contrivance had to be devised for the safety of the institution. It was a difficult problem, in the effort to solve which both master and slave suffered.

It would seem, however, that in the first years of African slavery in this country, the masters upon many of whom the relationship was forced, understood its providential origin and purpose, until after a while avarice and greed darkened their perceptions, and they began to invent reasons, drawn even from the Word of God, to justify their holding these people in perpetual bondage for the advantage of them-

selves and their children forever. But even after a blinding cupidity had captured the generality by its bewitching spell, there were those (far-sighted men, especially after the yoke of Great Britain had been thrown off) who saw that the abnormal relation could not be permanent under the democratic conditions established by the fundamental law of the land. It was Thomas Jefferson, the writer of the Declaration of Independence, who made the celebrated utterance: "Nothing is more clearly written in the Book of Destiny than the emancipation of the blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same Government, so insurmountable are the barriers which nature, habit, and opinion have established between them."

For many years, especially in the long and weary period of the anti-slavery conflict, the latter part of this dictum of Jefferson was denounced by many good and earnest men. The most intelligent of the colored people resented it as a prejudiced and anti-Christian conception. But as the years go by and the Negroes rise in education and culture, and therefore in love and pride of race, and in proper conception of race gifts, race work and race destiny, the latter clause of that famous sentence is not only being shorn of its obscurity and repulsiveness, but is being welcomed as embodying a truth indispensable to the preservation and prosperity of both races, and as pointing to the regeneration of the African Fatherland. There are some others of the race who, recognizing Jefferson's principle, would make the races one by amalgamation.

It was under the conviction of the truth expressed by that statesman that certain gentlemen of all political shades and differing religious views, met together in this city in the winter of 1816-'17, and organized the American Colonization Society. Though friendly to the anti-slavery idea, and anxious for the extinction of the abnormal institution, these men did not make their views on that subject prominent in their published utterances. They were not Abolitionists in the political or technical sense of that phrase. But their labors furnished an outlet and encouragement for persons desiring to free their slaves, giving them the assurance that their freedmen would be returned to their Fatherland, carrying thither what light of Christianity and civilization they had received. It seems a pity that this humane, philanthropic, and far-seeing work should have met with organized opposition from another band of philanthropists, who, anxious for a speedy deliverance of the captives, thought they saw in the Colonization Society an agency for riveting instead of breaking the fetters of the slave, and they denounced it with all the earnestness and elo-

quence they could command; and they commanded, both among whites and blacks, some of the finest orators the country has ever produced. And they did a grand work, both directly and indirectly, for the Negro and for Africa. They did their work and dissolved their organization. But when their work was done the work of the Colonization Society really began.

In the development of the Negro question in this country the colonizationists might be called the prophets and philosophers; the abolitionists, the warriors and politicians. Colonizationists saw what was coming and patiently prepared for its advent. Abolitionists attacked the first phase of the Negro problem and labored for its immediate solution; colonizationists looked to the last phase of the problem and labored to get both the whites and the blacks ready for it. They labored on two continents, in America and in Africa. Had they not begun as early as they did to take up lands in Africa for the exiles, had they waited for the abolition of slavery, it would now have been impossible to obtain a foothold in their fatherland for the returning hosts. The colonizationist, as prophet, looked at the State as it would be; the abolitionist, as politician, looked at the State as it was. The politician sees the present and is possessed by it. The prophet sees the future and gathers inspiration from it. The politician may influence legislation; the prophet, although exercising great moral influence, seldom has any legislative power. The agitation of the politician may soon culminate in legal enactments; the teachings of the prophet may require generations before they find embodiment in action. The politician has to-day; the prophet to-morrow. The politician deals with facts; the prophet with ideas, and ideas take root very slowly. Though nearly three generations have passed away since Jefferson made his utterance, and more than two since the organization of the Colonization Society, yet the conceptions they put forward can scarcely be said to have gained maturity, much less currency, in the public mind. But the recent discussions in the halls of Congress show that the teachings of the prophet are now beginning to take hold of the politician. It may take many years yet before the people come up to these views, and, therefore, before legislation upon them may be possible, but there is evidently movement in that direction.

The first phase of the Negro problem was solved at Appomattox, after the battle of the warrior, with confused noise and garments rolled in blood. The institution of slavery, for which so many sacrifices had been made, so many of the principles of humanity had been violated, so many of the finer sentiments of the heart had been stifled, was at last destroyed by violence.

Now the nation confronts the second phase, the educational, and millions are being poured out by State governments and by individual philanthropy for the education of the freedmen, preparing them for the third and last phase of the problem, viz.: EMIGRATION.

In this second phase, we have that organization, which might be called the successor of the old Anti-Slavery Society, taking most active and effective part. I mean the American Missionary Association. I have watched with constant gratitude and admiration the course and operations of that Society, especially when I remember that, organized in the dark days of slavery, twenty years before emancipation, it held aloft courageously the banner on which was inscribed freedom for the Negro and no fellowship with his oppressors. And they, among the first, went South to lift the freedmen from the mental thralldom and moral degradation in which slavery had left him. They triumphed largely over the spirit of their opponents. They braved the dislike, the contempt, the apprehension with which their work was at first regarded, until they succeeded by demonstrating the advantages of knowledge over ignorance, in bringing about that state of things to which Mr. Henry Grady, in his last utterances, was able to refer with such satisfaction, viz.: that since the war the South spent \$122,000,000 in the cause of public education, and this year it is pledged to spend \$37,000,000, in the benefits of which the Negro is a large participant.

It is not surprising that some of those who, after having been engaged in the noble labors of solving the first phase of the problem—in the great anti-slavery war—and are now confronting the second phase, should be unable to receive with patience the suggestion of the third, which is the emigration phase, when the Negro, freed in body and in mind, shall bid farewell to these scenes of his bondage and discipline and betake himself to the land of his fathers, the scene of larger opportunities and loftier achievements. I say it is not surprising that the veterans of the past and the present should be unable to give much enthusiasm to the work of the future. It is not often given to man to labor successfully in the land of Egypt, in the wilderness and across the Jordan. Some of the most effective workers, must often, with eyes undimmed and natural force unabated, lie down and die on the borders of full freedom, and if they live, life to them is like a dream. The young must take up the work. To old men the indications of the future are like a dream. Old men are like them that dream. Young men see visions. They catch the spirit of the future and are able to place themselves in accord with it.

But things are not yet ready for the solution of the third and last

phase of the problem. Things are not ready in this country among whites or blacks. The industrial condition of the South is not prepared for it. Things are not yet ready in Africa for a complete exodus. Europe is not ready; she still thinks that she can take and utilize Africa for her own purposes. She does not yet understand that Africa is to be free for the African or for nobody. Therefore she is taking up with renewed vigor, and confronting again, with determination, the African problem. Englishmen, Germans, Italians, Belgians, are taking up territory and trying to wring from the grey-haired mother of civilization the secret of the ages. Nothing has come down from Egypt so grand and impressive as the Sphinxes that look at you with calm and emotionless faces, guarding their secret to-day as they formerly guarded the holy temples. They are a symbol of Africa. She will not be forced. She only can reveal her secret. Her children trained in the house of bondage will show it to the world. Some have already returned and have constructed an independent nation as a beginning of this work on her western borders.

It is a significant fact that Africa was completely shut up until the time arrived for the emancipation of her children in the Western World. When Jefferson and Washington and Hamilton and Patrick Henry were predicting and urging the freedom of the slave, Mungo Park was beginning that series of explorations by English enterprise which has just ended in the expedition of Stanley. Just about the time that England proclaimed freedom throughout her colonies, the brothers Lander made the great discovery of the mouth of the Niger; and when Lincoln issued the immortal proclamation, Livingstone was unfolding to the world that wonderful region which Stanley has more fully revealed and which is becoming now the scene of the secular and religious activities of Christendom. The King of the Belgians has spent fortunes recently in opening the Congo and in introducing the appliances of civilization, and by a singular coincidence a bill has been brought forward in the United States Senate to assist the emigration of Negroes to the Fatherland just at the time when that philanthropic monarch has despatched an agent to this country to invite the co-operation in his great work of qualified freedmen. This is significant.

What the King of the Belgians has just done is an indication of what European Powers will do when they have exhausted themselves in costly experiments to utilize white men as colonists in Africa. They will then understand the purpose of the Almighty in having permitted the exile and bondage of the Africans, and they will

see that for Africa's redemption the Negro is the chosen instrument. They will encourage the establishment and building up of such States as Liberia. They will recognize the scheme of the Colonization Society as the providential one.

The little nation which has grown up on that coast as a result of the efforts of this Society, is now taking hold upon that Continent in a manner which, owing to inexperience, it could not do in the past. The Liberians have introduced a new article into the commerce of the world—the Liberian coffee. They are pushing to the interior, clearing up the forests, extending the culture of coffee, sugar, cocoa, and other tropical articles, and are training the aborigines in the arts of civilization and in the principles of Christianity. The Republic occupies five hundred miles of coast with an elastic interior. It has a growing commerce with various countries of Europe and America. No one who has visited that country and has seen the farms on the banks of the rivers and in the interior, the workshops, the schools, the churches, and other elements and instruments of progress will say that the United States, through Liberia, is not making a wholesome impression upon Africa—an impression which, if the members of the American Congress understood, they would not begrudge the money required to assist a few hundred thousand to carry on in that country the work so well begun. They would gladly spare them from the laboring element of this great nation to push forward the enterprises of civilization in their Fatherland, and to build themselves up on the basis of their race manhood.

If there is an intelligent Negro here to night I will say to him, let me take you with me in imagination to witness the new création or development on that distant shore; I will not paint you an imaginary picture, but will describe an historical fact; I will tell you of reality. Going from the coast through those depressing alluvial plains which fringe the eastern and western borders of the Continent, you reach, after a few miles' travel, the first high or undulating country, which, rising abruptly from the swamps, enchants you with its solidity, its fertility, its verdure, its refreshing and healthful breezes. You go further, and you stand upon a higher elevation where the wind sings more freshly in your ears, and your heart beats fast as you survey the continuous and unbroken forests that stretch away from your feet to the distant horizon. The melancholy cooing of the pigeons in some unseen retreat, or the more entrancing music of livelier and picturesque songsters alone disturb the solemn and almost oppressive solitude. You hear no human sound and see the traces of no human presence. You decline to pursue your adventur-

ous journey. You refuse to penetrate the lonely forest that confronts you. You return to the coast, thinking of the long ages which have elapsed, the seasons which, in their onward course, have come and gone, leaving those solitudes undisturbed. You wonder when and how are those vast wildernesses to be made the scene of human activity and to contribute to human wants and happiness. Finding no answer to your perplexing question you drop the subject from your thoughts. After a few years—a very few it may be—you return to those scenes. To your surprise and gratification your progress is no longer interrupted by the inconvenience of bridle-paths and tangled vines. The roads are open and clear. You miss the troublesome creeks and drains which, on your previous journey, harassed and fatigued you. Bridges have been constructed, and without any of the former weariness you find yourself again on the summit, where in loneliness you had stood some time before. What do you now see? The gigantic trees have disappeared, houses have sprung up on every side. As far as the eye can see the roofs of comfortable and homelike cottages peep through the wood. The waving corn and rice and sugar cane, the graceful and fragrant coffee tree, the umbrageous cocoa, orange, and mango plum have taken the place of the former sturdy denizens of the forest. What has brought about the change? The Negro emigrant has arrived from America, and, slender though his facilities have been, has produced these wonderful revolutions. You look beyond and take in the forests that now appear on the distant horizon. You catch glimpses of native villages embowered in plantain trees, and you say these also shall be brought under civilized influences, and you feel yourself lifted into manhood, the spirit of the teacher and guide and missionary comes upon you, and you say, "There, below me and beyond lies the world into which I must go. There must I cast my lot. I feel I have a message to it, or a work in it;" and the sense that there are thousands dwelling there, some of whom you may touch, some of whom you may influence, some of whom may love you or be loved by you, thrills you with a strange joy and expectation, and it is a thrill which you can never forget; for ever and anon it comes upon you with increased intensity. In that hour you are born again. You hear for evermore the call ringing in your ears, "Come over and help us."

These are the visions that lie before the Liberian settler who has turned away from the coast. This is the view that exercises such an influence upon his imagination, and gives such tone to his character, making him an independent and productive man on the Continent of his fathers.

As I have said, this is no imaginary picture, but the embodiment of sober history. Liberia, then, is a fact, an aggressive and progressive fact, with a great deal in its past and everything in its future that is inspiring and uplifting.

It occupies one of the most charming countries in the western portion of that Continent. It has been called by qualified judges the garden spot of West Africa. I love to dwell upon the memories of scenes which I have passed through in the interior of that land. I have read of countries which I have not visited—the grandeur of the Rocky Mountains and the charms of the Yosemite Valley, and my imagination adds to the written description and becomes a gallery of delightful pictures. But of African scenes my memory is a treasure-house in which I delight to revel. I have distinctly before me the days and dates when I came into contact with their inexhaustible beauties. Leaving the coast line, the seat of malaria, and where are often seen the remains of the slaver's barracoons, which always give an impression of the deepest melancholy, I come to the high table-lands with their mountain scenery and lovely valleys, their meadow streams and mountain rivulets, and there amid the glories of a changeless and unchanging nature, I have taken off my shoes, and on that consecrated ground adored the God and Father of the Africans.

This is the country and this is the work to which the American Negro is invited. This is the opening for him which, through the labors of the American Colonization Society, has been effected. The organization is more than a *colonization* society, more than an emigration society. It might with equal propriety, and perhaps with greater accuracy, be called the African *Repatriation* Society; or since the idea of planting towns and introducing extensive cultivation of the soil is included in its work, it might be called the African Repatriation and Colonization Society, for then you bring in a somewhat higher idea than mere colonization—the mere settling of a new country by strangers—you bring in the idea of restoration, of compensation to a race and country much and long wronged.

Colonizationists, notwithstanding all that has been said against them, have always recognized the manhood of the Negro, and been willing to trust him to take care of himself. They have always recognized the inscrutable providence by which the African was brought to these shores. They have always taught that he was brought hither to be trained out of his sense of irresponsibility to a knowledge of his place as a factor in the great work of humanity; and that after having been thus trained he could find his proper

sphere of action only in the land of his origin to make a way for himself. They have believed that it has not been given to the white man to fix the intellectual or spiritual status of this race. They have recognized that the universe is wide enough, and God's gifts are varied enough to allow the man of Africa to find out a path of his own within the circle of genuine human interests, and to contribute from the field of his particular enterprise to the resources—material, intellectual, and moral—of the great human family.

But will the Negro go to do this work?

Is he willing to separate himself from a settled civilization which he has helped to build up to betake himself to the wilderness of his ancestral home and begin anew a career on his own responsibility?

I believe that he is. And if suitable provision were made for their departure to-morrow hundreds of thousands would avail themselves of it. The African question, or the Negro problem, is upon the country, and it can no more be ignored than any other vital interest. The chief reason, it appears to me, why it is not more seriously dealt with is because the pressure of commercial and political exigencies does not allow time and leisure to the stronger and richer elements of the nation to study it. It is not a question of color simply—that is a superficial accident. It lies deeper than color. It is a question of race, which is the outcome not only of climate, but of generations subjected to environments which have formed the mental and moral constitution.

It is a question in which two distinct races are concerned. This is not a question then purely of reason. It is a question also of instinct. Races feel: observers theorize.

The work to be done beyond the seas is not to be a reproduction of what we see in this country. It requires, therefore, distinct race perception and entire race devotion. It is not to be the healing up of an old sore, but the unfolding of a new bud, an evolution; the development of a new side of God's character and a new phase of humanity. God said to Moses, "I am that I am;" or, more exactly, "I shall be that I shall be." Each race sees from its own standpoint a different side of the Almighty. The Hebrews could not see or serve God in the land of the Egyptians; no more can the Negro under the Anglo-Saxon. He can serve *man* here. He can furnish the labor of the country, but to the inspiration of the country he must ever be an alien.

In that wonderful sermon of St. Paul on Mars Hill in which he declared that God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the bounds

of their habitation, he also said, "In Him we live and move¹ and have our being." Now it cannot be supposed that in the types and races which have already displayed themselves God has exhausted himself. It is by God in us, where we have freedom to act out ourselves, that we do each our several work and live out into action, through our work, whatever we have within us of noble and wise and true. What we do is, if we are able to be true to our nature, the representation of some phase of the Infinite Being. If we live and move and have our being in Him, God also lives, and moves, and has His being in us. This is why slavery of any kind is an outrage. It spoils the image of God as it strives to express itself through the individual or the race. As in the Kingdom of Nature, we see in her great organic types of being, in the movement, changes, and order of the elements, those vast thoughts of God, so in the great types of man, in the various races of the world, as distinct in character as in work, in the great divisions of character, we see the will and character and consciousness of God disclosed to us. According to this truth a distinct phase of God's character is set forth to be wrought out into perfection in every separate character. As in every form of the inorganic universe we see some noble variation of God's thought and beauty, so in each separate man, in each separate race, something of the absolute is incarnated. The whole of mankind is a vast representation of the Deity. Therefore we cannot extinguish any race either by conflict or amalgamation without serious responsibility.

You can easily see then why one race overshadowed by another should long to express itself—should yearn for the opportunity to let out the divinity that stirs within it. This is why the Hebrews cried to God from the depths of their affliction in Egypt, and this is why thousands and thousands of Negroes in the South are longing to go to the land of their fathers. They are not content to remain where everything has been done on the line of another race. They long for the scenes where everything is to be done under the influence of a new racial spirit, under the impulse of new skies and the inspiration of a new development. Only those who are fit for this new work, who believe in the race—have faith in its future—a prophetic insight into its destiny from a consciousness of its possibilities. The inspiration of the race is in the race.

Only one race has furnished the prophets for humanity—the Hebrew race; and before they were qualified to do this they had to go down to the depths of servile degradation. Only to them were

revealed those broad and pregnant principles upon which every race can stand and work and grow; but for the special work of each race the prophets arise among the people themselves.

What is pathetic about the situation is, that numbers among whites and blacks are disposed to ignore the seriousness and importance of the question. They seem to think it a question for political manipulation and to be dealt with by partizan statesmanship, not recognizing the fact that the whole country is concerned. I freely admit the fact, to which attention has been recently called, that there are many Africo-Americans who have no more to do with Africa than with Iceland, but this does not destroy the truth that there are millions whose life is bound up with that continent. It is to them that the message comes from their brethren across the deep, "Come over and help us."

From The New York Evangelist.

AN ABLE AND TIMELY ADDRESS.

We are glad to see that the address recently delivered by Dr. E. W. Blyden, of Liberia, West Africa, on the Seventy-third Anniversary of the American Colonization Society, has been published. Its theme, "The African Problem, and the Method of its Solution," is one of the most important questions of the day. Dr. Blyden views the subject from its practical side, and handles it in a thoughtful and eloquent way.

It is not the purpose of the *Evangelist* to discuss the perplexing African Problem here and now. Its present purpose is to call the attention of such as are interested in it, to a discussion of it by one who has studied it long and carefully, and from a standpoint which is peculiarly adapted to its right understanding. Dr. Blyden is a Negro of pure blood. Born on one of the West India Islands, he has been a Liberian-African from his youth, and has won a high rank among the ripest and foremost scholars of the age.

From The Denison (Texas) Press.

LETTER FROM MR. MOSES CADE.

On the 24th of July, 1889, at the invitation of Anthony White, a colored man who lives on "Iron Ore," I addressed a letter to Moses Cade, who had recently left Muskogee, I. T., for Liberia. A few days since I received this letter in reply. I publish it that it may give information to others who may desire to know about Liberia.

Very truly,

W. H. ROBERT,

My Dear Friend ;

Your kind letter duly reached me, and I now hasten to answer the same. By this letter you will know that I reached this country safely.

I was forty days on my journey from Muskogee, Indian Territory, to Grand Bassa, Liberia. The passage was pretty good. Myself and Clarissa, my wife, are well, and we had a pleasant time of it, so much so that I cannot grumble. My land is drawn, my house is built, and I and Clarissa are living in it ; the ground is in cultivation. Bread-stuffs are coming up beautifully, and I am truly happy, under my own vine and fig tree.

I have to say to you, come to the land of the Negro race. I am a man in the true sense here. I know the climate will suit your wife. All I have to say to you is, bring all that want to come ; there is plenty of land here, and good land it is. The people here are kind-hearted and full of hospitality to strangers, helping them all they can ; so have no fears, but come to Liberia. This is our home, where we can truly praise the Lord who made us, under the flag of liberty—the “Lone Star of Liberia.” Now, I shall look for you, and may the God of righteousness protect you all the way along.

Articles I would advise you especially to bring when you come : A whip-saw and whip-saw files, carpenter's hand-saw and files, a hatchet and an axe ; a keg of nails (4s and 8s), window and door hinges and locks ; and also a broad-axe. These will be necessary in building your house.

I am your old friend,

MOSES CADE.

Fortsville, St. John's River, Grand
Bassa County, Liberia.

From The Washington Post.

THE ONLY SATISFACTORY SOLUTION.

Rev. Benjamin Gaston, a tall, gray-whiskered colored man, is the prime mover in this latest colonization scheme for the amelioration of the condition of his people. He was born near the Georgia and Florida State line, about sixty-two years ago. When a boy he was made a slave and remained so until emancipated by the proclamation of President Lincoln. After the war he was sent to Africa by the American Colonization Society, and since that time has become a coffee planter in Liberia.

He has watched the progress his race has been making in this country for some years, until about five years ago he came here determined to devise some means to induce his brethren to return to

Africa. A brief examination developed the fact that many are willing to go to Africa, if they could be transported there, and with this object in view he, together with a number of others, organized the United States and Congo National Emigration Steamship Company, in this city, on June 26, 1886.

"I live about 12 miles from the sea coast on the St. John's river, he said to a *Post* reporter yesterday, and "Liberia is one of the best countries on the face of the earth. It is a healthy region, and the soil is extremely fertile. All the tropical fruits can be raised there, and it is a great country for coffee, chocolate, tobacco, and ginger. I have seen tobacco there 12 feet in height. Some attempt has been made to raise cotton, but the rainy season causes the balls to rot.

"The climate is very agreeable, and ranges from 76 to 98 degrees the year round. We have a rainy season, but the climate is delightful usually. Our educational facilities are improving all the time. There are very few foreigners among our people, most of them being Germans and English. Of the 40,000 civilized Negroes in Liberia, about 20,000 of them are from this country, who have gone over there since their emancipation. The uncivilized part of the community, those who live in the remote districts from the coast, are not by any means savage.

"I have been lecturing through the South and West among my people since I have been here, telling them of the great advantages of Liberia. There are over 200,000 people who would willingly go back if they could. I believe Colonization will solve the question as to the future of the colored race better than any other thing that has ever been devised.

"Many of them, of course, will claim that this is their country, and they have the right to remain here if they so desire. No one will gainsay that, but by immigration they take themselves out of the position of dependents upon the white race, and go to a land filled with greater possibilities for them than this country can ever afford.

"Our country is governed entirely by Negroes, and is modeled upon the system of the United States. Every man is free, and has an equal voice in all government matters. The emigrant, if he proves a good citizen, can make himself somebody, and there is always a chance for his advancement, both politically and socially.

"What does the Liberian Government do to assist emigrants?"

"It offers, as an inducement to immigration, to give twenty-five acres of land to a married man and ten acres to a single man, and provide him with farming utensils. For the first six months, or until his crops are ready for market, the settler is furnished with his provisions.

"With such favorable conditions awaiting him, I hope Congress will settle the race problem by providing for the exodus of all my people who desire to leave. It is the only satisfactory solution of the problem, to my mind, and I hope it will be done."

From The Missionary Herald.

INTOXICANTS SHIPPED TO WEST AFRICA.

SOME current statements in regard to the quantity of ardent spirits exported from Boston to Africa need correction. Two years ago we published a table giving the amount and value of rum and other spirits exported from Boston during each year from June 30, 1883, to June 30, 1887. It has since been stated that a contract had been entered into to supply 3,000 gallons a day for seven years to be exported to Africa, making over a million gallons a year. If any such was made, it certainly has not been carried out. As the result of inquiries made at the Boston Custom House we are glad to say that there has been a great decrease in the amount of ardent spirits sent to Africa from this port. The following table gives the exportations of rum and other spirits since July 1, 1882, down to the first of April of this year. In each case the year ends with July first.

Year.	Gallons Exported.	Year.	Gallons Exported.
1883	737,235	1887	646,205
1884	576,263	1888	694,716
1885	803,437	1889	297,008
1886	737,650	To April 1, 1890 (9 months) ..	167,302

If the exportations for the remaining three months of 1890, should be at the rate of the previous nine months, the amount exported would be 209,127 gallons. Now this is 209,127 gallons too much, but it is pleasant to notice that it is nearly a third less in amount than the exports of the preceding year, and only one third, and in some cases one fourth, the amount of several preceding years. It seems that in the two years and nine months since July 1, 1888, 1,159,026 gallons have been exported to Africa. While we rejoice over the decrease that we can chronicle, there should be no slackening of effort to put a complete stop to this nefarious traffic.

THE LANGUAGES OF AFRICA.

THE languages of Africa are not mere jargons of sound, as they first appear to us, and as, in fact, any foreign language first appears to us. Most of the languages of Africa are euphonious, etymological and simple. In some respects there is considerable order. As for instance, *Wa* prefixed to the essential word of a country refers to the

people; the prefix *M* means man or individual; *U* means place or locality; and *Ki* indicates the language of the people. So that Wagogo, is the people of Gogo; Mgogo is a Gogo man; Ugogo is the country of Gogo; and Kigogo is the language of Gogo. It would, therefore, be improper to speak of the people of Wagogo, or of the Mgogo man or woman, or of the country of Ugogo, and the "Kigogo language;" it would be tautology. There are no silent letters in these African languages; they are mostly spelt, and should be pronounced, phonetically; and nearly all of the nouns and verbs have an etymological meaning. In speaking, this is much assisted by peculiar emphasis of voice and gesticulation. On account of this etymological characteristic, if a person or thing essentially changes character, the name is changed; so that two rivers flowing into one does not retain the name of either, but takes on a new name. If a river of usually even current becomes permanently obstructed, or finds a new channel, or from some cause becomes nearly dry, it assumes a new name. Some great or strange event in a person's life changes his name; so of a place or country.

AFRICAN FORESTS.

THE great forest through which Stanley recently passed, which he estimated to cover 246,000 square miles, is only a small part of the great African forest which extends almost unbrokenly from the west coast, in the Gaboon and Owowe regions, with a width of several hundred miles to the great lakes. This belt of timber, trending away to the heart of the Continent in a direction a little south of east, is perhaps the greatest forest region in the world. A part of it strikes south of the Congo at the great northern bend of that river, and the country embraced within the big curve is covered with a compact forest, the towering and wide-spreading trees shutting out a large part of the sunlight. In these forests, completely shut out from the rest of the world, live hundreds of thousands of people who are almost unknown to the tribes living in the savanna region outside. It was in great clearings made in these forests that Kund and Lappen-deck discovered some of the most notable villages yet found in Africa, where well-built huts, with gable roofs, line both sides of a neatly-kept street that stretches away for eight or nine miles. These villages are even more interesting than the street-towns in the more sparsely timbered regions south of them, which were regarded as very wonderful when they were first discovered by Wissmann.

Last year the Commercial Company, which is investigating the trade resources of the Congo, sent its steamer, the "*Roi des Belges*," up the Ikatti river into this great timber land, and the explorers de-

scribed the country along the banks as covered with an almost impenetrable virgin forest. It is a veritable ocean of verdure, from which emerges here and there a wooden mountain. Greenfell penetrated the forest for long distances on several southern tributaries of the Congo, and on the upper courses of these rivers he sometimes found the wide-spreading branches forming a complete roof above the stream.

From Harper's Young People.

WEST AFRICAN WISDOM.

It has generally been supposed, and even Humboldt lent some countenance to the idea, that the savage people of Africa have no real thought, and that their minds are almost as denuded as their bodies. But this is a very grave mistake, as the proverbs, songs, sayings, and legends of some of the West African tribes attest. Of the Yorubas particularly and their neighbors a missionary bishop says, "There is scarcely an idea excited in the mind, or an object presented to the eye, but it is accompanied by some sententious aphorism founded on a close observance of men and manners, and in many cases of a decidedly moral tendency." The Yorubas say of a proverb itself that "It is the horse of conversation. When the conversation flags, a proverb revives it. Proverbs and conversation follow each other." The Wolofs, another West African tribe, seem to me to show the most wit and point in their sayings; for many of them are almost equal to those of Persia and Arabia. To show this I give a few of their utterances; "Not to know this is bad; not to wish to know is worse." "If you know the beginning well, the end will not trouble you." "To love the king is not bad; but a king who loves you is better." "Running about gives no scholars." The last is quite like our own concerning the "rolling stone" which "gathers no moss."

They say, again: "Though the wolf be lean, he can contend with the goat." "He who wishes to blow out his brains need not fear their being blown out by others." "Before healing others, heal thyself." The last is certainly very much like the scriptural mote and beam. Even if it prove to have been borrowed, the new shaping of it would go to show no little mental perception. The Wolofs also say: "Lies, however numerous, will be caught by truth when it rises up." "He who wears too fine clothes shall go about in rags." "One must talk little and listen much."

Their saying that "the one who covers himself with cotton should not approach the fire" matches ours about throwing stones and living in glass houses. Our "fine words butter no parsnips" is

the equivalent of one of their proverbs which says, "The best words give no food." Against attempting impossibilities they say, "To place one's self before the sun does not prevent its continuing in its path." The extravagance of human wishes is set up in this: "Nothing can suffice a man except that which he has not."

The following, also, are quite pat: "The rivulet is not a king, yet he who would cross it removes his shoes." "When the mouse laughs at the cat, there is a hole." "He to whom God gives, has." "Shaking the head separates not the ears from the ass." "He who rises early finds the way short." "Trust not a woman; she will tell thee what she has just told her companion." "Hold a true friend with both thy hands." "I will pay thee when fowls cut their teeth" is another. It is not dissimilar to the Latin one of the "Greek Kalends," to indicate a time that will never come. In the Oji tongue there is this proverb: "When the cat dies, the mice rejoice," which is nearly equivalent to our nursery couplet, "When the cat's away, the mice will play."

The following are proverbs of the Accras. The scriptural parallel to the first one is obvious: "A blind man does not show the way to a blind man." "If it is dark, all men are black." The last named, too, is not without its counterpart in our own modes of thought.

From The Presbyterian.

FRANCE IN WEST AFRICA.

The Dark Continent affords a tempting prize to the greed of European nations, and each is looking upon it with a covetous eye. Britain and Germany and Portugal have, or lay claims to, more or less extensive possessions in it. Amidst the agitations growing out of their discussions over their territorial acquisitions the public has overlooked the quiet hold which France is gradually gaining in Africa. It has been thought that she has had enough to do looking after her home interests without stretching out her arm in new directions. This is true as far as governmental action is directly concerned, but her agents have not been idle and they have some very satisfactory results to show for their labors. The only colony which she possessed five years ago north of the Gulf of Guinea was that of Senegal. Since then, through the zealous efforts of her explorers, this possession constitutes a very insignificant portion of her African territory. Her boundaries now reach as far as the Niger and thence to the Ivory coast, while her influence has spread to the Gulf of Guinea. This extensive acquisition is due to the push, tact and energy of the explorer, Captain Binger, who, as he journeyed from place to place, formed treaties with the rulers of the large native

kingdoms of Tieba, Kong and Benduku, and also with the chiefs of a number of the smaller States on the way to the sea, thereby obtaining their consent to French protectorates. While this was being done, other agents were busy in other directions, so that now France has "an unbroken track from the Senegal river to the Ivory coast on the Gulf of Guinea, including a vast area lying behind the British territory of Gambia and Sierra Leone and the Republic of Liberia," or has increased her African possessions within four years about nine hundred miles north and south of Senegal. This indicates that she has no notion of being left behind in the scramble for a slice of the vast domain which recent exploration has opened up so wondrously and rapidly to commerce and civilization.

LIBERIA IN EUROPE.

The Republic of Liberia is now fairly before the British public and the rest of the commercial world of Europe. The London *Times* lately published articles referring to a Company recently formed in London, growing out of a concession granted to an English Syndicate by the Government of Liberia for the sole collection and manufacture of india rubber, and export of the same from the territories of that Republic.

In 1871, a Loan was contracted in London by Agents of the Liberian Government which seems to have been dishonestly manipulated on the English side, and the Liberians after paying the first three years interest found themselves unable, owing to the very small amount which they received, to meet further liabilities. Continually pressed by the bond-holders during the last fifteen years, they have at length made such arrangements as shall enable the Government easily and speedily to pay the debt.

It will, we are sure, be gratifying to the friends of Liberia in this country to know that the bonded debt which has so long threatened the integrity of the Republic is now in a fair way of being extinguished, and that the material agencies of civilization will be more largely than heretofore enjoyed by the young nation.

The establishment of a bank, and railway and telegraphic communication which seems to be contemplated by the Company, will add to the facilities and increase the power in behalf of civilization of the Republic.

We are in continual receipt at this office of inquiries from persons wishing to emigrate to Liberia, as to the possibilities of making a livelihood there. We have over and over again pointed to the successful farmers and merchants who have emigrated from this country with little or no capital, but there are hundreds who need to

be sure of being employed in order to get a start. This new enterprise will afford to such ample openings; and in a short while the countries east of Liberia—the rich valley of the Niger—will be full of busy farmers, mechanics and engineers, from the Negro population of the South.

This recent effort of the Government of Liberia to discharge its bonded debt, and to place itself in line with the progressive movements of the age, is deserving of all praise and encouragement.

STEAMSHIP COMMUNICATION WITH WEST AFRICA.

A committee representing the business men of Philadelphia and of the Board of Trade of that city, recently visited Washington to invoke the aid of Congress in the establishment of a line of monthly steamers to carry the mails to and from the West coast of Africa.

The Memorial which, at this instance, was presented in both Houses of Congress, calls attention to the fact that the commerce of Africa is attracting the attention of leading commercial nations, and that the share of England therein at this time is estimated at \$125,000,000 annually. The memorial sets forth that the annual value of the trade of the United States with Africa is comparatively small and insignificant, yet not one of the nations whose agents and citizens are now engaged in the exploration of that vast Continent, with a view to the opening of new markets for the products and the surplus of manufacturing civilization, has a deeper commercial interest in this development than the United States, which has, through its daughter, the Republic of Liberia, an access to the Niger and Central Soudan regions of interior Africa, not surpassed anywhere. The memorial further expresses the belief that the establishment of a line of monthly steamers between the United States and West Africa would promote American commerce and tend to the extension of freedom, humanity, civilization and Christianity in one of the richest marts and most populous portions of the globe.

"THE GRAND COUNTRY OF LIBERIA."

Rev. Ezekiel Ezra Smith, Minister Resident and Consul General of the United States at Monrovia, gives, in the following letter, his impressions of a recent examination of the leading settlements on the sea-coast of what he calls "the grand country of Liberia."

Legation of the United States,
Monrovia, Liberia, April 1, 1890.

Dear Sir :

Since I wrote you last I have seen much of Liberia. I have visited Cape Palmas, met with the different churches and saw something of the operation of the institutions there. I had the pleasure to meet Bishops Ferguson and Taylor, and the leading men generally. I was much delighted while conversing with Bishop Ferguson to ascertain the high hopes he entertained for Liberia's future prosperity. The bishop is doing effective work. The emigrants last settled at Cape Palmas are doing well. The bullock and cart are considerably employed at this point.

From Cape Palmas I went to Sinoe, the home of Hon. Z. B. Roberts, associate justice of the supreme court, Hon. James J. Ross, ex-attorney general, ex-Senator Fuller and other gentlemen of influence, who, notwithstanding their positions as officials of the Government, have farms. The emigrants located at Sinoe in 1838 are moving on more and more successfully.

I next had the pleasure to spend a few days at Grand Bassa, which comprises Lower and Upper Buchanan and Edina. Grand Bassa surpasses either of the towns or settlements above mentioned in point of commercial transactions. While there I met some of the emigrants who came in May, 1839. They appear to be doing well and seem contented.

On the 15th ult., in company with Hon. C. T. O. King, Hon. H. A. Williams, mayor of Monrovia, Col. A. D. Williams, Judge Dennis and a number of other gentlemen, I embarked for Grand Cape Mount on a small sailing craft. We encountered a most tempestuous voyage, arriving at Cape Mount on the morning of the 17th, being quite wet and much fatigued. Hon. C. T. O. King, myself and others of the party called out to the settlement where the emigrants are located. After visiting each individual house and after looking at their beautiful, promising farms, a meeting of all the new-comers was held at the school house. O, yes, they have built themselves a school house in the center of the settlement. At the meeting short speeches were made by Mr. King and myself. Afterward remarks by different persons of the emigrants were made. Each one expressed himself contented. Their farms, consisting in coffee, cassada, potatoes, yams, eddoes, cocoa, plantains, bananas, ginger, rice, &c., &c., are as pretty as any I have seen in the country. They have evidently, considering the surroundings, done remarkably well. I also visited the P. E. mission at Cape Mount and observed somewhat of its workings. I think it is doing a great, yea, a good work. Cape Mount is indeed a fine portion of this country.

Yours very truly,
E. E. SMITH.

ITEMS OF INTELLIGENCE.

BISHOP TAYLOR is again in the United States in good health. He says: "Our missions in Africa are developing most encouragingly. This year will exceed any in the past in preparing mission-houses. We have just completed the repairs of the Monrovia Seminary building, and will, by July, complete the repairs of the Cape Palmas Seminary. We will this year (D. V.) rebuild the Seminary at White Plains, twenty-three miles from Monrovia, up the St. Paul's river--the old battle-ground of Ann Wilkins--also, repair our church in Cape Palmas, and build two mission-houses for new missions in North Liberia. All this belongs properly

to the old Liberia mission work of our Society, and they are furnishing the funds for the improvements named except for the Cape Palmas Seminary. We expect, by the will of God, to find the men and the money for passage, and have all these manned in this year 1890. About a dozen houses for chapel and for school purposes, commenced in our Cavalla river and Kru Coast Missions last year, are to be completed this year."

THE FRENCH IN WEST AFRICA.—The French policy of extending so far as they can into the interior from Senegambia is systematically followed out. The Niger having been reached at Bamako, their expeditions down the Upper Niger have brought Timluku within the sphere of their influence, and they are now feeling their way southwards to the Gulf of Guinea. Captain Binger's expedition (1887-9) has explored a large territory to the south almost unknown before. The water-shed betwixt the Upper Niger and the river flowing southward to the Gulf of Guinea is not, he regards, a mighty range of mountains, but merely rising ground. The town of Kong, probably unvisited before by any European, was reached. It numbers some 12,000 to 15,000 inhabitants, exclusively Mohammedans, and is a great trade centre. Thence he found his way to Salaga, on the Volta, a position which the Basle Mission has also reached from the Gold Coast. Further west the way may be opened from Kong to the French possessions on the Ivory Coast, thus shutting out Sierra Leone and Liberia from further extensions. This position, as regards the interior, would be strengthened if Dahomey also could be reached from the north. Meanwhile, from Porto Novo, the river Wheni has been ascended as far as Affamé, ninety-eight miles from the coast.

THE OIL RIVERS.—This important region, well known as comprising a large part of the Niger Delta, extends east to west (not to enter into minuter details) from the principal mouth of the Niger (known as the Nun) to the German boundary of the Cameroons and northwards it is bounded by the territories of the Royal Niger Company. The region is densely populated. A company (limited) has been lately formed, with a registered capital of two millions pound sterling, which may be increased to five. Some thirty-eight to forty factories are, it is stated, interested in this, attached to most of which are up-river factories. They wish to obtain a charter for self and territories, desiring to remain apart from the Lagos Colony and the Royal Niger Company, regarding the existing form of rule as best adapted to the condition of the territories. The value of the trade of the Oil rivers is estimated at 1,800,000*l.*, of which 1,000,000*l.* is exports. A Special Commissioner has been sent by the British Government to report on this subject.

THE ROYAL NIGER COMPANY has, according to the *London Times*, reduced the import of spirits on the Niger to one-fourth of what it was, prohibiting the trade absolutely in one-third of its territories, with the intention to do so in another third, and being ready, as regards the remaining third, to welcome any definite arrangement on the subject, agreed to by England, France, and Germany. The total importation of spirits into these widely-extended territories last year amounted to 70,000 gallons. The complaint made by German merchants as to the neglect of their interests on the Niger has not yet been fully disposed of by the British and German Governments; but, from an official reply in the Reichstag, the main question is not the imposition of customs by the Niger Company, but their excessive rate. This applies especially to intoxicants.

THE CONGO RAIL ROAD.—Is there any work of engineering, yet to be done on the earth, so important as the construction of the railroad around the cataracts of

the Congo? This road is to be the connecting link between eight thousand miles of navigable water-way and the commerce of the world. It is to be the casting up of the highway between Christendom and the millions of human beings in the Congo Free State. To-day the transportation of a ton of freight from England to the lower Congo, costs only ten dollars; to transport it round the cataracts to Stanley Pool, costs \$340. The railroad is to be built on the southern side of the river. The route, which has been carefully surveyed, presents no obstacles of a serious nature. The distance is 268 miles, and the ascent from the lower river to the Pool, is 1,200 feet. A Belgian company has undertaken the contract for the road, which, with the rolling stock, is estimated to cost \$5,000,000. It is expected that trains will be running on it four years from this time.

STEAM ON THE ZAMBESI AND SHIRE.—The Duke of Fife, who is one of the officers of the South African Company, recently stated at a meeting held in London and presided over by the Lord Mayor, that his Company, in concert with the African Lakes Company, intended to establish a line of steamboats upon the Zambesi and Shiré rivers. This line would carry passengers and mails between the ocean and the missionary stations.

AFRICAN TRADE.—It is interesting to gather from so good an authority as Mr. Keltie some authentic statistics as to African trade. The entire trade of Africa, exports and imports included, he reckons at 85 to 90 millions pounds sterling. Of this some 40 millions are to be credited to the countries along the Mediterranean. The West African trade between the Tropics is about 5 millions. The entire trade of Central Africa is some 15 millions. The remaining amount must go to South Africa, where trade is increasing at present, it may be said, by leaps and bounds. As an instance, the exports of Cape Colony for last year are reckoned at 9,405,955*l.*, being an increase of more than half a million (673,354*l.*) on the previous year. Of this amount, Transvaal gold stands for 860,945*l.* Of the entire African trade, Mr. Keltie reckons that seven-eighths are derived from one million square miles, the remaining millions not yielding 10 millions' worth; that is, about a million on an average for each million of square miles. This suggests of what large development African trade is capable with the progress of population, order and civilization.

THE NEWEST AFRICAN STATE.—The most recently formed African state, Zambesia, which is to be governed and developed by the British South African Company, is of enormous extent, being three times the size of the United Kingdom itself. It lies between the present possessions of England in Southern Africa and the Zambesi river, and the charter includes all that is between the Portuguese possessions on the east, and the German protectorate on the west. The native chiefs have invited the British to come in, and the new Company, at the head of which are the Duke of Abercorn, the Duke of Fife, and Mr. Cecil Rhodes, the South African millionaire, is pledged to secure all this immense territory against the slave trade and liquor traffic. It will be the only state in Africa under foreign control from which the ruinous liquor traffic is excluded, unless we except that portion of the Niger territory ruled by the Royal Niger Company.

MINERAL RICHES OF SOUTH AFRICA.—The following facts, taken from *The Cape Argus*, show the height to which the gold fever has risen among the English financiers, in view of the mineral riches of South Africa. In the single month of October, 1886, thirty-seven new companies were formed in London for the opening of mines in Africa. Their capital varies from £3,000 to £600,000;

some are for the Transvaal, others for Swaziland, Matabele-land, and Mashonaland. The excitement began in 1836, when there were only a dozen such companies in London, and the largest capital did not exceed £136,000. The following year there were twenty-one. In 1838 there were forty-two, their capital rising to millions, and in 1839 there were a hundred, the capital mounting still higher; that of The African Association is £2,000,000. "Some of these companies are honorable and solid, but they can be counted on the fingers," says *The Cape May Argus*.

GERMAN STEAMSHIP SERVICE TO EAST AFRICA.—German interests in South eastern Africa now require rapid and regular communication with Germany, and the Government is about to conclude a contract for a monthly steamship service between Hamburg and the German Colonies in East Africa. The compact is to be for ten years, and the terminal port will be Cape Natal or Delagoa Bay. The steamers are to touch at one Dutch, Belgian and Portuguese port, respectively. The average speed is to be $10\frac{1}{2}$ knots per hour; there are to be thirteen voyages per annum and return, and the German Government is to pay a yearly subsidy of \$214,200. It is in this way that Germany founds colonies, opens up trade, and then maintains trade, mail and passenger communication.

VASTNESS OF AFRICA.—Connecticut has four thousand seven hundred square miles; Dakota and Japan is each forty-seven times larger. India is ten times larger than Japan; China is nearly three times larger than India; and yet out of Africa you might construct China and two Indias.

THE ANTI-SLAVERY CONFERENCE at Brussels has conducted its deliberations with closed doors, and no reliable information of its proceedings can reach the public till its conclusions are reviewed by the Powers which have taken part in the Conference. Many difficult questions arise, especially in regard to the right of search of vessels which may be suspected of trading in slaves. It is to be hoped that there will be some practical results from this Conference, and that its energies will not be expended in the passing of resolutions.

SWEDEN seems desirous of taking its share in African enterprise and exploration. Mr. Sachrissen is the leader of a projected Swedish expedition to the Victoria Nyanza; 100 Swedish artisans having entered into arrangements extending over three years. The intention is to form stations from the northeast of Lake Tanganyika in the direction of the Victoria Nyanza, designed to co-operate in the suppression of the slave-trade. 1,500 native carriers are to be employed £25,000, it is estimated, are ready for the enterprise, of which about £15,000 have been subscribed. Mr. Sachrissen has already had considerable experience—in 1830 at Boma and Leopoldville, and later, in 1834, in a scientific expedition near the Zambezi.

AFRICAN IVORY is the best in the world, and the finest quality comes from the interior. The tusks of the African elephant are larger than those of any other country. Both the male and female elephants have large tusks, while in India the tusks of the female elephant are very small. The average weight of a tusk is from twenty to fifty pounds, but sometimes they are nine or ten feet long, and weigh one hundred and sixty pounds each. The cost of ivory has trebled in the last thirty-five years, selling now for three dollars a pound. It is said that a pair of tusks are often worth \$5,000. Zanzibar is the great African market for ivory. From this point it is shipped by merchants to India, London, Hamburg, etc. The chief trading centre in the interior is Tabara, in Myamwesi, where various

caravan routes meet. The trader equips his caravan at Zanzibar, and places it in the hands of an Arab, who goes from Bagamoyo to Tabara.

GIN AND GUNS are playing havoc in Africa. A gloomy picture of the result of commercial intermingling is given by Joseph Thomson, the African explorer. He speaks from personal experience, and his testimony is entitled to respect and credence. He says that the efforts of the missionaries are practically nullified by the rapid demoralization of the natives produced by importations of gin and guns by Western merchants. He holds that the slave trade is far less injurious than are the evils wrought by intoxicating liquors. He sees no hope of preventing Africa from sinking still deeper in the scale of savagery and degradation, except through the united action of the so-called Christian nations in keeping from her the body and soul-destroying agencies which this trade has introduced so extensively among her degraded populations. This is another of the many appeals made to Christendom. When will the cry of the Dark Continent be heeded, Send us the gospel, not rum—the school and the church, not the weapons of war fare?

MOHAMMADEN UNIVERSITY.—The *Dnyanodaya* of Bombay furnishes the following account of the University in Garouin in Morocco, Northern Africa, which is the great educational centre of the Moslems: "The students number about seven hundred, and there are forty professors. Work begins between half-past two and five in the morning, according to the season. The first instruction consists of comments on the Koran. At sunrise the second batch of professors—about a dozen or so—discourse on law and dogma. In the afternoon grammar and rhetoric are taught, and later, logic, astronomy, arithmetic, geography, history—Mussulman literature, and the science of talismanic numbers, or the determination by calculation of the influence of angels, spirits, and stars on future events. The fore-determination of the conqueror and the conquered in a coming war or battle seems to be a special branch. There is the greatest difficulty in obtaining a professor intimate with the principles of the science in its entirety. There are no examinations. Every professor is supposed to know those among his hearers who are worthy of diplomas. The diplomas are very highly valued and give the holders great prestige in the Moslem world."

A MISSION BY MOSLEM PROFESSORS. The Porte is contemplating sending to those regions in Africa inhabited by Mussulmans a mission of about a dozen Arabian Professors, learned in the faith of Islam, to report upon the condition of the people of that creed and their present religious outlook. It is thought necessary to distribute these teachers for the universal instruction of the natives of the tenets of the Moslem creed. The mission is expected to start after the month of Ramadan.—*The London Times*.

THE ASCENT OF MOUNT KILIMA NJARO.—A German expedition, under the direction of Dr. Meyer, has succeeded in reaching the top of this marvelous peak of Central Africa, which stands only three degrees south of the equator. The expedition was working for sixteen days at a height of over 13,000 feet, making four ascents to the Kibo summit and three to the Mawenzi summit. Here, surrounded with perpetual ice, they found the crater of the great Kibo Mountain, having a diameter of about 6,500 feet and a depth of about 650 feet. The aneroid gave the height of the highest peak as 19,690 feet. How long shall it be before the vast region on which this mountain peak looks down shall have received the gospel of Jesus Christ?

HON. JAMES POLLOCK.

At the meeting of the Board of Managers of the Pennsylvania Colonization Society, held at their rooms No. 609 Walnut Street, Philadelphia, June 12, 1890, the following minute prepared by Rev. Wm. E. Schenck, D. D., was unanimously adopted, ordered placed upon the records and copies furnished to the Newspapers and THE AFRICAN REPOSITORY, Washington, D. C.

"We desire to record our high appreciation of the Hon. James Pollock, deceased, for many years a Vice President of the Pennsylvania Colonization Society, and our sorrow at his recent death. He was born at Milton, Pa., and was graduated from the College of New Jersey at Princeton in 1831. After practising law some years, he was elected Governor of the State of Pennsylvania. Later in life he was for many years Director of the U. S. Mint in Philadelphia. He was a man of high intelligence and great eloquence, and for a large part of his life wielded a wide influence. What was far better, he was also a noble Christian man, taking an active part, as he had opportunity, in every plan for the good of his fellowmen, and the advancement of the Redeemer's kingdom. During the latter half of his life, he was a Ruling Elder in the Presbyterian Church. Possessing unquestioned integrity, unusual consistency in Christian life, and untiring zeal for his Divine Master, he adorned life by his virtues and usefulness, and has left a multitude of friends and admirers to sorrow over his departure. Gov. Pollock was not merely a Vice President of this Society, but an earnest and steadfast advocate of those great objects at which it aims. As such we will ever cherish his memory."

ROLL OF EMIGRANTS FOR LIBERIA.

By Bark Liberia, from New York, June 14, 1890.

No.	NAME.	AGE.	OCCUPATION.	RELIGION.
<i>From Boston, Mass.</i>				
1	Sarah E. Gorham.. .. .	53	.....	Methodist. . .
<i>From Halifax, N. C.</i>				
2	Henry James Johnson.....	57	Farmer.....	Baptist.
3	Elizabeth Johnson.....	58	.....	Baptist'
4	Katie Brackett.....	34	.....	Baptist.
5	Jesse James Johnson.....	29	Farmer.	Baptist.
<i>From Monticello, Florida.</i>				
6	Joseph J. James.....	30	Carpenter.	Methodist
7	Caple James.....	29	.....	Methodist
8	Annie James	10	.....	.....

From Sturgis, Miss.

9	Robert B. Wicker	24	Farmer.....	Baptist
10	Mattie Wicker.....	23	.....	Baptist
11	Violet Wicker	3	.....	.....
12	David Franklin Wicker	2	.....	.....
13	Robert Wicker	9 ms	.....	.....
14	Thomas W. Wicker.....	35	Farmer.....	.....
15	Martha Wicker.....	36	.....	Baptist
16	Mollie Wicker.....	18	.....	Baptist
17	Major Wicker	14	.....	.....
18	Emma Wicker	12	.....	.....
19	Judy Wicker	6	.....	.....
20	Nelson Coombs	35	Farmer.....	Methodist
21	Sallie Coombs	38	.....	Methodist
22	John Coombs	16	.....	.....
23	Jane Coombs.....	14	.....	.....
24	Robert Coombs	10	.....	.....
25	Mary Coombs	7	.....	.....
26	Thomas Coombs	5	.....	.....
27	Elbert Coombs	4	.....	.....
28	Nancy Coombs	2	.....	.....
29	Nelson Coombs	1	.....	.....
30	Daniel Hill.....	36	Farmer.....	Baptist
31	Fanny Hill	32	.....	Baptist
32	Ida Hill	25	.....	Baptist
33	Wallace W. Smith.....	32	Farmer.....	Methodist
34	Sarah Smith.....	35	.....	Methodist
35	Ames Smith	14	.....	.....
36	Ethel Smith	3	.....	.....

From Amorey, Miss.

37	Perry G. Broadnax	38	Farmer.....	Methodist
38	Isabella Broadnax	40	.....	Methodist
39	William S. Broadnax	18	.....	.....
40	Van Broadnax	12	.....	.....
41	Jennie Melissa Broadnax	11	.....	.....
42	Abigail Broadnax	10	.....	.....
43	Rilda Ellen Broadnax	9	.....	.....
44	Hunter Broadnax	6	.....	.....
45	Ada Albrueiter Broadnax	5	.....	.....

From Morvilton, Ark.

46	Anthony M. Lipscomb.....	52	Farmer.....	Baptist
47	Amanda Lipscomb.....	50	.....	Baptist
48	Anna E. Lipscomb	18	.....	Baptist
49	Thomas D. Lipscomb	17	.....	.....
50	Harriet Lipscomb	14	.....	.....
51	Estelle Lipscomb.....	12	.....	.....
52	James Lipscomb.....	11	.....	.....

From St. Paul, Minn.

53	Moses Bibbs.....	54	Farmer.....	Baptist.
34	Mary Louisa Bibbs	49	.....	Baptist.

NOTE.—The foregoing named persons make a total of 16,186 emigrants settled in Liberia by THE AMERICAN COLONIZATION SOCIETY.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the Month of March, 1890.

RECAPITULATION.

For Repository (Maine).....	\$1 00
Rent of Colonization Building ...	103 03
Interest	3 04
Interest for Schools in Liberia	90 00

 Total Receipts in March \$197 04

During the Month of April, 1890.

NEW YORK. (\$10.00)		LIBERIA. (\$10.00)	
<i>Albany</i> , Miss Mary P. Roberts, donation.....	10 00	<i>Hartford</i> , Wesley S. Dunn, toward cost of emigrant passage ..	10 00
FLORIDA. (\$4.00).		FOR REPOSITORY. (\$1.00.)	
<i>Pine Mount</i> , A. L. McCoy, toward cost of emigrant passage..	4 00	Iowa	1 00
TEXAS. (\$21 00.)		RECAPITULATION.	
<i>Columbus</i> , Rev. D. L. Whitted, toward cost of emigrant passage ..	21 00	Donation.....	10 00
INDIANA. (\$17.00.)		For African Repository.....	1 00
<i>Rockville</i> , James Whitted, toward cost of emigrant passage, additional,	17 00	Applicants toward passage.....	52 00
		Rent of Colonization Building.....	93 00
		Interest	105 00
		Total Receipts in April.....	\$266 00

During the Month of May, 1890.

NEW YORK (\$2.00.)			
<i>Quogue, L. I.</i> Miss Sarah Gould, donation	2 00	ward cost of emigrant passage ..	60 00
VIRGINIA. (1.00.)		LOUISIANA. (\$1.00)	
<i>Alexandria</i> , Mrs. Mary B. Blackford, donation	1 00	<i>New Orleans</i> , Henry Adams, Donation	1 00
SOUTH CAROLINA. (1.00.)		FOR REPOSITORY. (\$1.00.)	
<i>Prospect</i> , Rev. N. Hanna, toward cost of emigrant passage ..	1 00	Georgia.....	1 06
GEORGIA. (\$10.00.)		RECAPITULATION.	
<i>Rome</i> , Miss Mary Vance, donation.	10 00	Donations	14 00
FLORIDA. (\$50.00.)		Applicants toward passage	61 00
<i>Monticello</i> , Joseph J. James, toward cost of emigrant passage ..		For African Repository	1 00
		Rent of Colonization Building.....	93 00
		Interest	287 50
		Total Receipts in May.....	\$456 50

CONSTITUTION

OF THE

AMERICAN COLONIZATION SOCIETY.

Organized, January 1, 1817.

Incorporated, March 22, 1837.

ARTICLE 1. This Society shall be called The American Colonization Society.

ARTICLE 2. The objects of this Society shall be to aid the Colonization of Africa by voluntary colored emigrants from the United States, and to promote there the extension of Christianity and civilization.

ARTICLE 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by a vote of the Society or of the Directors.

ARTICLE 4. The Society shall meet annually at Washington on the third Tuesday in January, and at such other times and places as it shall direct. At the annual meeting, a President and Vice-Presidents shall be chosen, who shall perform the duties appropriate to those offices.

ARTICLE 5. There shall be a Board of Directors composed of the Directors for life and of Delegates from the several Auxiliary Societies. Each of such Societies shall be entitled to one Delegate and an additional Delegate for every two hundred dollars paid into the treasury of this Society within the year ending on the 31st of December: provided that no Auxiliary shall be entitled to more than four Delegates in any one year.

ARTICLE 6. The Board shall annually appoint one or more Secretaries, a Treasurer, and an Executive Committee of seven persons; all of whom shall, *ex-officio*, be members of the Board. The President of the Society shall also be a Director, *ex-officio*, and President of the Board; but in his absence at any meeting a Chairman shall be appointed to preside.

ARTICLE 7. The Board of Directors shall meet in Washington at twelve o'clock M., on the third Tuesday of January in each year, and at such other times and places as it shall appoint, or at the request of the Executive Committee, and at the request of any three of the Auxiliary Societies, communicated to the Corresponding Secretary. Seven Directors shall form a quorum for the transaction of business.

ARTICLE 8. The Executive Committee shall meet according to its own appointment or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in its Constitution, and in the votes that have been passed, or may hereafter be passed, by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex-officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such Agents as may be necessary for the service of the Society. At every annual meeting, the Committee shall report their doings to the Society, and to the Board of Directors.

ARTICLE 9. This Constitution may be amended upon a proposition to that effect, made and approved at any meeting of the Board of Directors, or made by any of the Auxiliary Societies represented in the Board of Directors, transmitted to the Secretary and published in the official paper of the Society three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.

The American Colonization Society.

LIFE DIRECTORS.

1853. ALEXANDER DUNCAN, Esq.,... <i>R. I.</i>	1871. Rev. WILLIAM H. STEELE, D.D., <i>N. Y.</i>
1864. ALEXANDER GUY, M. D.,... <i>Ohio.</i>	1871. R.T. Rev. H. C. POTTER, D.D. <i>N. Y.</i>
1868. EDWARD COLES, Esq.,... <i>Pa.</i>	1873. Rev. GEORGE W. SAMSON, D.D. <i>N. Y.</i>
1869. Rev. JOSEPH F. TUTTLE, D. D. <i>Ind.</i>	1878. Rev. EDWARD W. APPLETON, D.D., <i>Pa.</i>
1870. DANIEL PRICE, Esq. ... <i>N. Y.</i>	1885. WILLIAM EYVINS GUY, Esq.,... <i>Nio.</i>

DELEGATES FOR 1890.

NEW JERSEY COLONIZATION SOCIETY.—Gen. Clinton B. Fisk, Samuel K. Wilson, Esq., Rev. John Miller.

PENNSYLVANIA COLONIZATION SOCIETY.—Rev. Samuel E. Appleton, D. D., Rev. William E. Schenck, D. D., Arthur M. Burton, Esq., Rev. Alfred L. Elwyn.

INSTRUMENTS OF THE AMERICAN COLONIZATION SOCIETY.

First.—AN EMIGRATION FUND, for the purpose of sending to Liberia, semi-annually, with the means of settlement, a well selected company of thrifty emigrants.

Second.—AN AGRICULTURAL FUND, for supplying seeds and farming implements to the emigrants and settlers.

Third.—AN EDUCATION FUND, for the more thorough education of the youth of Liberia, on whom will devolve the task of conducting the Government.

EDUCATION IN LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is ready to receive, invest and set apart, for the promotion of common-school education in Liberia, all such sum or sums of money as may be given or bequeathed to it for that purpose.

Funds for LIBERIA COLLEGE may be remitted to CHARLES E. STEVENS, Esq., Treasurer, Boston and Albany R. R. Co., Kneeland Street, Boston. The best form of donations and bequests is "THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA."